

DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 142.

THE REVOLUTIONIST TO THE POLITICIAN.

And you, my politician friend, who gave you leave, I pray, to make my wishes to yours bend, and me your warrants pay?

You've made me think I could not live without your statute books, which pensions, patents, favors give, and make men thieves and crooks.

But I know better now, my friend, your scheme has been found out; it is not hard to comprehend, if one but looks about.

I want you now to keep hands off and mind your own affairs; undo law's wrongs, overturn your trough, which weigh men down with cares.

Give me my rights, my liberty; I ask for nothing more. I gainsay your authority, and will no more implore!

Too long have I with humble head bowed to your brutal sway! Too long have I begged leave in dread to earn a beggar's pay!

I now demand that off my neck you take your ruffian feet! I now propose your schemes to wreck, your plans to rob, defeat!

Where land's unused there will I go and build my humble cot, till virgin soil, the meadows mow, and boil a freeman's pot.

The usurers I'll not support, the profitmongers jar, the gospel jammers I'll not court, the lawyers I'll disbar.

I'll reap my crops, do as I please, and treat my neighbors well, boycott the landlord absentees, and you may go to hell.

JOSEPH A. LABADIE.

CARTER RELEASED FROM JAIL.

The Boston Post, in its issue of May 13, has a cut of William Carter, and says of him:

"Stub' Carter, a brass moulder from Ansonia, Conn., has been released from the New Haven county jail after serving 21 months because he would not pay the state of Connecticut \$1 for the military tax. Carter is an obstinate fellow. He swore that he would never pay the military tax. Finally the city of Ansonia 'squealed.' Every week that Carter remained in jail it cost Ansonia \$2.50. The village couldn't stand that, so the village fathers induced a lawyer to get Carter to take the poor debtor's oath. On this pretext he was released from jail yesterday."

Here we have the active resistance of one man bringing the county government to terms. After an expenditure of \$227.50 for keeping him, besides the cost of prosecution, they drop the matter. This ought to convince the people of the uselessness of government.

Suppose an anti-taxation league was formed in every state in the union to resist the payment of taxes, how long do you think this constant robbery of the people by the government would continue? A well-organized and well-directed effort would result in great good to the people.

O. A. VERITY.

EXTRACT FROM A LETTER.

In a recent letter to Lois Waisbrooker, Mabel Gifford, editor of the Occult Review, says:

I note that you have finally settled at Home. I have been much interested in following the fortunes of this colony, for they seem to have a better understanding of individual freedom and voluntary cooperation than any other colony I have knowledge of. All of them have too much managing, too many leaders, and too many rules and regulations. So far as I can judge, the Home people know how to let each other alone in their private affairs. If in their public affairs they carry out the same rule of exercising their freedom only to the extent that it does not interfere with anybody else, it must be ideal, that is, for the class it reaches, which I see are those who have some income, and can raise their own vegetables and fruits.

I see there are no industries there except logging, so they will not be troubled much with working people. How I would like to live like that; have money enough to make a home, hire a man to plant my garden and tend my grounds and fruit trees and have my time to use as I please.

I see a colony is about to be started in southern California, and each one is to have his living by working two hours a day. But there is too much red tape to it and it does not begin to be as free as Home. Every other place starts into business, Home started into living and making homes. That is my idea; not to rush through the world in hot haste to do a big business, but to enjoy life as one goes along. These are the only people who ever do enjoy life.

I wish Home was not so far off. I would like to make them a call. What time is your rainy season?

Just how one who has read DISCONTENT for two years can come to the conclusion that we are retired bankers, merchants, etc., is a mystery. True, there are some here who have means with which they can help themselves, but these work from choice. Others of us work because nature demands the fulfilment of certain conditions (or we think she does, which amounts to about the same thing).

No, we are poor people, and instead of the work of logging and cutting cordwood driving away workingmen it keeps loafers and idlers from coming here.

I think in public matters the people here let each other alone as readily as they do in their private affairs, for they are not compelled to take part in any public work against their will, but in the main we find that most do, and it saves us having to support a lot of officials and hangers-on that other colonies are burdened with.

We find from experience that there is a higher aim in life than the doing of "business." We produce to consume, and consume nearly all that we produce.

Our rainy season sets in about the middle of October and usually continues until May. It does not rain every day, as some suppose, but there are many fair and partly fair days during the winter or rainy season. O. A. VERITY.

PROGRESSIVE (?) HYGIENISTS.

Comrade Morton offers dollars to doughnuts that I won't say an alleged death from vaccination at San Bernardino (Bernardino?) was caused by the Movement in Favor of Ignorance. No more than I will the fact that, a quarter of a century ago, more than one amputation in five was fatal. But, assuming the vaccination case to be authentic, I will unhesitatingly lay both to ignorance without the movement—to that imperfect knowledge of bacteriology, which doctors still share (of course) with their predecessors and with quacks, though in such greatly mitigated degree that the deaths from amputation are now less than 3 per cent of the operations! This sublime fact is as certain and notorious as that people sometimes die of vaccination—or that vaccination has reduced the annual average deaths by smallpox for all England from 4551.7 in the ten years ending December 31, 1846, to 1628.2 in those ending December 31, 1884. (See Encyclopedia Britannica, Article Vaccination, which Blue says is written by an anti.) Observe, too, that these statistics are unfair to vaccination—before 1870, the majority of deaths (at first fully as high as 5 to 2) was among children, in 1884 three quarters were adults, whose own imprudence was to blame—in pre-vaccination days such susceptible individuals never could have become adults (figures from same source).

Why, asks Comrade Morton, lump together "partial schools of healing" with "mere humbugs like the absurd seventh son of a seventh son"? I always drew a distinction in favor of the hygienists; but I can give a reason why they scarcely deserve it—viz., that all set up for total schools of healing. "The fool thinks himself a wise man; the wise man knows himself to be a fool." The regular physician is not ashamed to learn of the quack—when the quack proves something. He can learn about hypnotism, as a remedy for merely hypochondriac troubles, even from the seventh son of a seventh son. He has learned something about the use of wet packs in various maladies from the hydropathist, without making this hazardous remedy a method of wholesale slaughter; as the hydropathists did, till they had committed so many murders that they no longer got patients. His method is inductive. The only person from whom he actually can learn nothing is "the progressive hygienist," who learned all he knows from him. The main reason this variety of quack is less noxious than the seventh son of a seventh son is that a few pumping questions by some judicious friend will show the patient he is old womanish, not progressive; while the

seventh son, etc., works by faith, and is proof against the cold analysis of reason.

Flora W. Fox, for whose own opinions I entertain profound respect, will soon see in Lucifer what I have to say of her quotations. That is, she will, unless the editor's recent refusal to have any more of the subject was meant only for one side.

To E. J. Schellhaus, I would say, it is possible I may be a fool; though learning "that somebody knows a little and—one's sublime self—does not know it all" was considered a mark of wisdom long before my time. "Fools may rush in where angels fear to tread," but the celestials are bolder than I, for, according to such eminent pneumatologists as Wallace and Talmadge, they are not afraid to rush into the presence of a crank's fetish. I am—when I know the crank to be there, with a club. It is cheering to reflect I should be "rather pitied than blamed," because running after table-tippers and hygienic ignoramus is not "the way I was made." So, I guess, I will let it go at that; with the passing remark that I am glad of such authority for classing Wallace's Spiritualism, his antivaccination, and Sir Isaac Newton's book on the Prophecies, together. C. L. JAMES.

OBSERVATIONS.

Those who are busy over the vaccination question are hereby advised to look up an article by Dr. W. K. Kubin in the Medical Record, of New-York City, for April 6. The title of the article is "The Importance of Aseptic Vaccination, With Remarks on Vaccination in General." The Medical Record is, perhaps, the commonest of all medical periodicals to be found in reading rooms and doctor's offices. I think those who make a specialty of the vaccination discussion would find it would pay to send 10 cents to the publishers for the number for April 6, or to order that number through a news-dealer.

Those Fairview people in the story had their way smoothed by a most remarkable power of converting whoever came near them. We common folks, most of whose neighbors constantly refuse to let us convert them to any of our views, can hardly expect to follow Fairview's example with equal success.

STEVEN T. BYINGTON.

Watered stock is a method of high treason by which corporations forcibly tax the nation for private profit and by which they annually extort millions from American toilers and producers.—George D. Herron.

Men who do not interfere with each other's ideals live peaceably together, and men who assist each other's ideals in sympathy live lovingly together, and this is true society—the world's quest.—Lloyd.

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"A LETTER TO THE EDITOR."

Under this heading I have written the following letter to the editor of the Searchlight, Waco, Texas. The Searchlight is a freethought magazine and the editor says some very good things, although he has not quite got up to the ideas of Anarchists. Here is the letter:

My Dear Mr. Shaw: In the Searchlight for May you print under the heading "The Stewardship of Wealth," a somewhat lengthy symposium, copied from the New York Journal of January 20. In the prelude to your comments thereon you express some views that attract my attention, from which I take the following extracts, and, if I have time, shall speak of some of the utterances of the writers engaged, on their part, in a lovefeast of ostentatious display—for our thoughtful consideration. Let us be true to ourselves, and to all mankind! First: Why do you speak of these (rich) persons as "distinguished men and women?" Have they greater brain power than you and men like you? or greater muscular power than productive laborers—men engaged in producing the wealth of the world? And are you sure that they have superior intelligence, or a better understanding of the question under discussion than intelligent workingmen? But to the question. You say:

"If, as some say, wealth is a source of unhappiness, I cannot know it, for I have had no chance to find out the truth."

Now, if by this you mean to say "for I have been as poor as a churchmouse all my life," no doubt you speak truthfully; but why have you had no chance? You have worked hard all your life, haven't you? Why, then, haven't you gathered wealth sufficient to make you and yours comfortable and happy? Surely, somebody must have taken from you that which was rightfully yours.

Continuing:

"I have considerable experience as to poverty, and upon that I would not hesitate to make a personal test of wealth, could I do so without working any hardship or injustice upon other people."

The words I have put in small capitals express the whole matter. You are too conscientious, honest and truthful to gain wealth by "looking out for the main chance"—as William A. Clark puts it: "constant watching for opportunities, with the faculty of knowing just when to seize them";—acting the part of the hypocrite and robber; acting the part of the law-favored few as you must do, under the present system, if you gain wealth. Not that gaining wealth must necessarily work hardship, or injustice, upon others, but the means employed by greedy millionaires in gaining wealth is an unjust means and does work hardship upon others; that by a system of man-made laws—legislative enactments—robbing the poor has been made legal; and

submission to this robbery is enforced by the policeman's club, the bullets of the militia and all the power of government. You would hesitate to make a personal test of wealth obtained at the gaming table because in thus obtaining wealth you do nothing for your fellow man, and, consequently, do not merit it; you simply take what another had, and leave the world as poorly off as before. Thus you work hardship upon others by causing productive labor to clothe and feed you and furnish you the necessary means for the comfort and enjoyment of life. You say:

"While I am sure I would enjoy some increase of wealth over what I ever had, still I do not court the responsibility that great wealth should bring."

Why, sir, wealth obtained by just means, under a just system—a system free from legislative enactments that legalize and "rebone" a certain kind of stealing and high-handed robbery—would bring no responsibility whatever. For, freed from man-made law that grants privilege to sharpers and gives moneysharks power to monopolize the earth and the products of labor—under a system in accord with nature and man's natural rights—wealth, great or small, could not be obtained except by each individual producing his own wealth and serving his fellow so that nobody is robbed. It is wealth unnaturally, and, therefore, unjustly obtained (although legally), stolen wealth, that brings responsibility. I hope I make my meaning clear to you, for, if I do, you will readily see that when the world comes to a right understanding of this matter, and adjusts conditions rightly, whatever a person produces by his labor is his to consume or do with as he pleases, and that no person, in the nature of an employer, has any right to any part of it in the shape of profit, and that whatever stands to him as stored-up wealth must stand as credit for wealth he has produced for the happiness and welfare of his fellow man over and above what he has consumed. Surely, there is no responsibility attached to such wealth! Instead of working hardship and injustice upon the people all such wealth makes the people better off. You say:

"I do not hesitate for one moment to say that I would not be willing to keep for me and mine a million dollars while so many millions of my fellow creatures are without the actual necessities of life."

We have already come to see that no person, or corporate body of persons, can come to possess a million dollars justly without first serving mankind to that amount; in which case persons, or bodies of persons, cannot gain millions of dollars off the profits of others' labor, and in which case "so many millions of my fellow creatures" will not suffer for want of the actual necessities of life. And the fact that some men do get millions of dollars, and that millions of my fellowmen do go without the actual necessities of life in consequence, is proof sufficient that the manner of getting it is robbery, and that the system of laws, rules, regulations, government is a robber system. I believe these conditions can be improved upon, and will be as fast as man outgrows his superstitious belief in the divine right of gods, kings, lawmakers and rulers. I believe that it is our duty to give this matter thorough study, that we may give the generation which is to follow

the benefit of our search and place them on a higher plane than ourselves.

Coming to the symposium: The recent utterances of the different persons engaged in this merry feast of boasting and self-aggrandizement—with one or two exceptions—may be summed up as balderdash.

Miss Helen Miller Gould says:

"The Christian idea that wealth is a stewardship, or trust, (as if Helen Gould's God helped to purloin the wealth produced by the labor of others and placed it with her in trust, to be dealt out to some other poor devils who are being treated as badly as those from whom this wealth was taken!) and not to be used for one's personal pleasure alone, but for the welfare of others, certainly seems the noblest, and those who have more money or broader culture owe a debt to those who have fewer opportunities. (More money or broader culture—ahem! that sounds well, but why should persons lacking these have fewer opportunities?) And there are so many ways that one can help! Children, the sick and the aged especially, have claims on our attention, and the forms of work for them are numerous."

Sentimental bosh! If the wealth of the world had been left with those who produced it, it would have helped their children, "the sick and the aged especially"! The fact is, Helen Gould, notwithstanding her boasting, her money and broader culture, with more opportunities—though she may not be conscious of the fact—never has done one thing for mankind; she has not even produced her own food and clothing; and the money she is now paying out as a benefactor for the poor is money formerly stolen from Peter and is now being paid to Paul. She is a person supported by charity, fed and clothed by charity of the filthy lucre legally stolen from the wageslave, and upheld by favor of man-made law. I am not speaking of Miss Gould, in these last remarks, as a person, but as the representative of a class; a class for whom we must toil in order that we may live; a class that gains wealth by robbing the wageslave of the fruits of his toil. This robbery is legally committed by virtue of man-made law, which law is of non effect except by compulsion—the policeman's club, the bullet, the jail, state prison, the gallows.

I have already alluded to William A. Clark, and wish I had more time to deal with him, for he has spread a great deal of nonsense to the square inch. Abram S. Hewitt's talk sounds very pretty, but, while admitting that evils "are created in the production of wealth," why didn't he tell us what the evils are, the cause and remedy? Robert Ramsay speaks quite plain, and, if he had not tried to excuse the wrongdoing of seekers after wealth, quite to the point. He says:

"The common footpad is comparatively honest compared with the man who, already possessed of his share of this world's goods, seeks to create a situation that will bring ruin and disaster on his fellow men," etc.

If the manner of gaining wealth practiced by the moneygetter will create a situation that will bring ruin and disaster on his fellow men, AFTER he has become possessed of "his share" of this world's goods, the same manner of gaining wealth while he is GETTING "his share" must tend to produce the same result. (I don't know how we can figure out what "his share" is except that his share is what he has produced by his individual labor.) It is the system by which he obtains more than his share of

this world's goods—the system of laws, rules, regulations, the social system that grants favor to his kind and helps him to extract wealth from the world's products for his own selfish purpose—that brings ruin and disaster on his fellow men. Surely this is an indictment of the system of capitalism from the mouth of one of its prophets! Surely, the footpad is comparatively honest, for he is the victim, or rather product, of a social system that robs thousands to his one.

Thanks to Bishop Spaulding, of Illinois; he fortifies my argument. He says, in part:

"Our capital is fast becoming the most iniquitous tyrant the world has ever known. Its tyranny is a blight and curse to those who exercise it as well as to the multitude who are its victims."

Bishop Spaulding can now take his place at the head! He stands head and shoulders above all the rest, for he has dared to speak a great truth in the face of all superstition. Capitalism may make trouble for him yet, for the tyranny of capitalism not only deprives men of the natural resources, and the products of his labor, but it drives the professor from the seat of learning and the minister of the gospel from the pulpit, when he speaks too much truth. But I must pass over all the others, stopping only to take, as a text, a short extract from Mr. Carnegie's self laudation:

"To die rich is to die disgraced."

Goodness, gracious! Mr. Carnegie must feel a prick of conscience! Does he say this for buncombe? or has he been made aware of the fact that the riches he is possessed of is riches stolen from wealthproducers who have been made poor that he might be rich? Does he expect to make restitution by endowing public libraries and making a holy show of himself? Are the men from whom this wealth was taken any the less robbed because of the fact that Mr. Carnegie has given \$5,000,000 to somebody else? The little racket between Carnegie and Frick has disclosed the fact that the profits of the Carnegie Steel (steal) Company for the year 1899 was \$21,000,000, and that Carnegie's individual profit was \$12,285,000. You and I would think we were prospering finely if we could lay by, over and above a living, \$1,000 a year, yet, at that rate, it would take us each 12,285 years to lay by Mr. Carnegie's profit for one year. At the rate of \$1,000 a year each it would take the labor of 12,285 men to produce Mr. Carnegie's individual profit, and 21,000 men to produce the full profit of the Carnegie Steel Company for the year 1899.

When I think of this it occurs to me that there must have been more than \$1,000 taken from each worker's wages, for the Carnegie Steel Company did not have 21,000 men in its employ. And when I think of Homestead and the 300 Pinkerton thugs hired by this benevolent person to shoot the men who were producing his millions, simply because they protested against such high-handed robbery, it occurs to me that it is more disgraceful to live rich, on wealth obtained after the manner of today, than to die. I do not hold Mr. Carnegie individually responsible. He is but a wheel in the machinery society has set up and set to running in direct opposition to nature's requirements. He had to do as he did, or be poor and miserable like unto ourselves—the common herd.

Rutland, Vt.

A. A. ORCUTT.

WAYSIDE TALKS.

In traveling from one locality to another I often get into conversation with people who are interested in the solution of the great problems of life now pressing the races so hard for an answer. During the five years past my position as an Anarchist has been assailed both by the brightest and best minds and by the unlearned and uncouth. From the first I felt confident that my position was correct and that the greatest happiness of the people could only come by individual freedom, i. e., Anarchy. But often a person who has given more years to the study of the present system than I had given months to thought on the anarchistic principle would ask me a question, or make a statement, that would simply unhorse me for the time and I would say that I was not able to answer his objection satisfactorily, but I was confident that a satisfactory answer could be given by one better versed in the ideas I held. Nearly every person would attack me from a different standpoint. After getting temporarily squelched I would wrestle with the question until I saw just how I should have answered, even if it took two weeks to think it out. Now I scarcely ever meet an objection that I have not a ready way of surmounting.

The questions most commonly asked are those on economics. The questions they most desire to ask are those on the freedom of the sexes, but only a few will ask these because it is a tabooed subject and they might be considered indelicate if they did so. Probably the one position that has been attacked most often is my refusal to vote. Some time ago on the steamer I encountered a judge of the Superior court. He was nominally on a pleasure trip but really drumming up votes for the on-coming election. He said: "You fellows at Home can expect nothing if you don't vote to elect a man who will work with you." I said: "My dear sir, you surely would not wish me to vote if you were as thoroughly convinced as I am of its futility. First, I do not vote on principle. Two men of one idea, one man of another—where do the two get the right to force the one to do their will? I have enough to do to be responsible for my own deportment without assuming to direct the affairs of one or a thousand others. Second, a certain number called a party think one way, another party thinks another way, but, judge, you know as well as I that the semi-intelligent people of any party never carry an election. It is the ignorant voters in the middle who are bought by the capitalists' gold. Knowing these things, judge, don't you think I would be prostituting myself by voting?"

What do you suppose he said? He sat farther back in his chair, and, locking me straight in the face, said: "Mr. Allen, no man has been in a better position to know that what you say is true than myself." He then told me the following incident which came under his notice and said "this is but a type of many cases I have seen":

"A laborer in the employ of the Northern Pacific Railroad Company had been ordered to go some distance down the track to do something, and in so doing he had to pass over a bridge. The section foreman forgetting this sent an engine in the same direction, which overtook the man while he was on the bridge

and disabled him for life. He came to me as soon as he was able to get out and asked if he could not get damages from the railroad company. I heard his story and then asked 'Have you anyone who will testify in court to these facts?' He said that a friend of his was working with him at the time and that he would give evidence in his behalf. I sent for him and he said he would corroborate the plaintiff's evidence, and, as he had no money, I kept him for some weeks until the case came up, and I was as sure of a judgment in our favor as I had ever been in my life, but imagine my surprise when our witness was called he said that the company was in no way responsible; that the plaintiff was warned not to go and was told that the engine would come down soon, and that it was his own carelessness that caused him to be injured. I immediately came to the conclusion that the company had bought the witness, and this was verified, as he was given a position as conductor soon after."

There is no justice when money is king. Why will people dabble in a scheme that is so productive of dishonesty. Let's try something a little nearer justice than we see ground out in the courts.

A question asked by many is: "How are you going to deal with thieves and other criminals?" I was in the Pierce County courthouse some time ago and, being acquainted with some of the clerks and officials, I was surrounded by a group of listeners. After asking many questions about us, and how we got along at Home, one said: "I guess that will work all right as long as you get people who will do what is fair, but what would you do with a man who would make his home with you and then go into your garden at night and help himself to your vegetables?" I asked: "What would you do with such a person?" He said: "Lock him up." I asked who would feed him. He said: "The county." "Who is the county?" I asked. "Of course, we are the county," he replied. "Now I'll tell you what I would do. I would say to the man, 'I wish you would come in the daytime so that you could see what you are getting, and I might help you find something you did not know was there.' Thus we have both admitted that we would furnish support for this thief, but let us see which method is the commonsense one." I turned to the clerk in the auditor's office and asked: "How many prisoners have you in the jail now?" He said there were 27. "How much are you paying out in salaries of the jail officials, not including other expenses?" "About \$500 per month." "And it would take at least another \$500 to pay other expenses connected with it?" I said. He admitted that it would. Now I think that \$1,000 per month would be rather high for taking care of 27 prisoners. A man who would run his business on that plan would go to the wall very soon unless he had a large number of easy dupes to supply him with cash as we do the government. Next I called their attention to the effect that each method would have on the thief. Anyone knows that a person who has been sent to jail for any offense whatever is branded for life and finds that he is scorned by society and that it is next to impossible for him to get

anything to do to supply his needs. It nearly always happens that he goes from bad to worse, and if he is not sharp enough to keep out of the way of the police, detectives, etc., he becomes one of the 27 again. How differently a man feels when he finds you are his friend, and how that usually stirs a man to activity enough to produce things for himself. Notice the different educational effect. If you cannot show a better result with such an enormously expensive machine I wish to stop supplying oil for it.

G. H. ALLEN.

PRICE OF MEN.

The resignation of Arthur O. Lovejoy, associate professor of philosophy in the charity school, Stanford University, brings anew the Ross dismissal before the public.

The bearing upon freedom of speech of this long-drawn-out affair of dismissal and resignations has been discussed pro and con. Although I advocate freedom of speech as essential to freedom of any and every description, it is not for the purpose of adding arguments to those already presented in that line that I call attention to the squabble between Mrs. Stanford and one set of her slaves. I wish to point to a particularly offensive phrase in the speech which caused the banishment of Ross. I do not assume that this was the feature of the lecture which was unbearable to the mistress of the university. Oh, no; but it is "gall and wormwood" to me.

Ross said: "What the American laborer objects to is exposure to competition with a cheaper man."

"A cheaper man!" "A CHEAPER MAN!" Well, is there anything marvelous about that expression? Not at all. The marvel is that "free" (?) American laborers listen to it and like forms of speech UNMOVED.

Put a man upon a block, let him be "knocked down" to the highest bidder, and immediately the grade of the creature is recognized as that of a slave. The valuation in dry figures of his animate blood and bones is taken as a matter of course. He is worth the stipulated price, because—his work, it is estimated, will benefit the buyer to the amount named. The purchaser coolly calculates upon the comforts he may claim on account of the exertions of this muscular machine he has bought. But because in political, commercial and wage slavery the value is usually artificially attached to lands, labor or commodities instead of directly to persons, the public generally do not realize that prices are set upon the different ranks of society, and that the despotic and ornamental fragment is reckoned at inordinately higher figures than the dingy, useful, subordinated portion. So easy is it to deceive the oppressed whose minds are sluggish from lack of opportunity for growth. Great care has been exercised to impress upon these trustful, unquestioning people the lie that freedom is already in their possession. The success of the undertaking staggers one who strays from the fold and obtains a square look at the situation. The unsuspecting herd (that is, it is not suspicious of people of "quality") having ears hears not to any purpose when the "labor market," "cheaper men," etc., are spoken of in its presence.

Women are rated lower than men. "Unskilled" labor, so called, although

to make headway with ax or shovel requires "knack," commands (?) the lowest wage. This is very often not enough to provide the drudge with necessities of life that would afford contentment to a savage. Of skilled labor—here is what I find in a magazine article relating to builders of modern bridges, workmen of whom the greatest daring and utmost mechanical expertness are required:

"At the present time the men who rear our great bridges are, for the most part men who have been trained in this particular occupation, and who in many cases follow no other. They, as well as the men who design the structures, are entitled to high rank as engineers. The leaders are endowed with great professional skill, are quick to plan new methods for difficult cases, and are able to execute delicate and critical operations under perilous and harassing circumstances. They have vast responsibilities, with the possibility of great losses and disasters if they fail, and comparatively little reward except the satisfaction of well doing when they succeed."

How cheap, ah! how cheap men are! But the American laborers, as well as those of other countries, begin to sense the crushing effects of this cheapness. They feebly object to something more than "exposure to competition with a cheaper man." This is rather ineffectively demonstrated by their squirmings in numerous organized bodies which voice their demands (?) more or less forcibly. How long will they be content to wriggle to so little purpose? They will surely, in time, discover what absolute freedom is and decide to "take the whole cheese" instead of wasting their breath making demands (?) for a slice here and there. Some time they will comprehend that if man would be free neither he, nor his labor, nor what he produces, nor the earth, nor any of the forces of nature, must be subject to market valuation. There must be no privileges granted to caste, to sex, to race. Man must not only be unexposed to "competition with a cheaper man," but he must be freed from competition with machines and from the caprices of corporations and from all competition whatsoever. By and by, man singly and collectively, will learn that the entire competitive system must be abandoned. Oh! when will mankind see that, in place of the partial "strikes," now so common, if a general strike, backed by knowledge of the present anti-social condition and an understanding of the simple qualification for universal liberty (THE IGNORING OF ALL AUTHORITY), should be carried out the miseries, the disabilities, of the human race would vanish.

The undeveloped slave mind fears complete freedom. To it unconditional liberty is a monstrous thing, to be shunned, not sought for constantly, or untiringly striven for. With a semblance to numbness, without the slightest perceivable wincing, the nearly-inert masses hear themselves and their situation callously commented upon by the masters or their paid mouthpieces. If American laborers were half awake they would resent, not applaud, such remarks as those made by "Professor" Ross.

"A cheaper man, indeed!" Why tolerate any price for any person?"

VIRGIL DANIELS.

"Forcing folks to stay together who want to be apart is only making a bad matter worse."

You cannot do wrong without suffering wrong.—Emerson.

FREE COMMERCIALISM VS. FREE COMMUNISM.

Part II.

In his No. 6 Mr. Holmes justifies his insistence upon definitions on the ground that at the beginning of our debate I virtually accepted his stipulation for them when I went ahead in the discussion as requested. But my friend forgets that my challenge preceded his stipulation and also contained a stipulation, namely, that there should be no formal statement of the question. My opponent expressly accepted this proviso and at the same time said that Free Commercialism and Free Communism must be defined by us both. This contradiction did not escape my notice, but I thought that he would not insist on definitions from my side because he had said that each should start out by defining the principal terms "he expects to use." As I expected to use only the commonest language for a long time, it seemed to excuse me from framing definitions. My skepticism on the understandability of definitions seemed also to let me out. But Mr. Holmes has continued to insist and still taunts me with not sticking to the agreement, although definitional edifices of all sorts are tumbling down all about his ears.

Mr. Holmes says, "From now on when either of us uses the terms Free Commercialism and Free Communism we will know what is meant." Not so. Mr. Holmes does not yet know what Free Commercialism is, and I do not know the meaning of Free Communism.

Mr. Holmes says that I used the term Free Commercialism in two meanings. Well, what of it? Nearly every word (even technical terms) has more than one meaning. But I did not use the term at all. I simply cautioned my adversary not to take the term in a secondary sense, a loose sense, but to be sure to adhere to the primary, strict sense. Besides, it is getting things twisted to charge me with using a term with a double meaning. Double meanings are not objectionable except when the term in its two meanings is applied to the same thing.

Other portions of Mr. Holmes' No. 6 could be answered. For instance, he claims that I have admitted that my theory of Free Commercialism is not entire absence of government. I have admitted no such thing. My theory is that entire absence of government is good, but I hold that its entire absence is practically unattainable. I advocate a theoretical system that contains no government and a practical system that contains the least possible government. This is in harmony with advocates in all other departments. Educators recommend a theory of perfect education, but they commend a practice that falls short of perfection. A law of physical science assumes that water rises to the level of its source, but when the practical landscape gardener takes all the factors into consideration he does no violence to this theory in assuming that the jet will not quite reach its level. My Anarchism is Anarchism theoretically; in practice it is much nearer Anarchism than anything that Mr. Holmes has to propose.

Mr. Holmes says that I am lacking in clearness and consistency in saying: "I have said nothing about Free Commercialism. I have endeavored to discuss

Free Commercialism." But this error was long ago corrected in another issue of DISCONTENT. Capital F and C should be small letters in the opening sentence.

Again he claims that my use of synonyms for Free Commercialism involves vagueness. It is hard to see where the vagueness comes in, but I can confine myself to the term Free Commercialism in future as it is now distinctly understood that I mean no more by it than if I were saying Anarchism or Philosophical Anarchism or Anarchist Individualism. However, it is lucky for me that I used these synonyms as it has prevented Mr. Holmes from continuing to insist that Free Commercialism is simply a kind of commercialism.

EDGAR D. BRINKERHOFF.

321 Sussex Street, Harrison, N. J.

ASSOCIATION NOTES.

Mary C. Parker lays claim to the first dish of ripe strawberries this season.

Oscar Carlson, of Anderson Island, stayed two days with us the past week.

Green gooseberries and currants to eat.—Clover is about 18 inches in height.—Peas are in bloom.

Mrs. King, who went to visit her sister near Tacoma a week ago, and was taken sick while in Tacoma, returned home today.

Our school has closed and both of our teachers, Kate Cheyse and Gertrude Mellinger, are off on pleasure trips. The school term was a successful one.

The desks in the schoolhouse were removed and a dance held last night—the first one in the schoolhouse since the desks were put in. Dances will be more frequent during vacation.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—23 men, 22 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday, Friday and Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Donation from Proceeds of Kropotkin Meetings in Boston \$10, Carlson \$5, Minter \$1, Larrabee 50c, Lenberg 50c, Siegel 50c, Deardoff 26c.

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